Stampe Mayor.

Martis xix Die April 1692.
Annoq; Regis & Reginæ,
Willi. & Mariæ Angl. &c.
Quarto.

THIS COURT doth desire Mr. *Fleetwood* to Print his Sermon, Preach'd at the Parish-Church of St. *Mary le Bow*, on *Friday* the 11th Instant, before the Lord Mayor, Aldermen and Companies of this City.

GOODFELLOW.

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A SERMON

Preach'd before the

RIGHT HONOURABLE

THE

LORD MAYOR

AND

Court of Aldermen,

AT

St. *MARY LE BOW*,

ON

Friday the 11*th* of *April*, 1692.

Being the Fast-Day.

By *W. FLEETWOOD*, Rector of St. *Austins*,
And Chaplain in Ordinary to their Majesties.

LONDON:

Printed for Thomas Newborough at the *Golden Ball* in St. *Paul*'s Church-Yard, 1692.

2 SAM. X. XII.

Be of good Courage, and let us play the Men for our People, and for the Cities of our God: And the Lord do that which ſeemeth him good.

WHEN *Joab* had ſet his Army in Array againſt the *Syrians*, and had given his Orders to *Abiſhai* to do the like, with thoſe under his Command, againſt the *Ammonites*, and mutually engaged the Aſſiſtance of each other, on occaſion, in the 11*th* Verſe. He prepares both himſelf, his Brother and the Army for the Fight, with this ſhort Speech in the Text, *Be of good Courage*, &c.

In

In which Words we have theſe three Things to conſider: *Firſt*, The Exhortation of the General, *Be of good Courage, and let us play the Men. Secondly*, The Occaſion and Neceſſity there was of doing ſo; the Concern they had at Stake was very great, it was, *For their People, and for the Cities of their God. Thirdly.* The Reſignation and Submiſſion of the Iſſue and Event to God's good Pleaſure and Diſpoſal; *And the Lord do that which ſeemeth him good.* Of theſe I intend to ſpeak in the firſt Place; and, in the ſecond, make what Application may be proper. And firſt of the Exhortation; *Be of good Courage and let us play the Men.* The Safety and Succeſs of an Army, does in great Meaſure depend upon the Concord and Agreement of Commanders, and the good Underſtanding there is betwixt them; and *Joab* prudently conſidering this, leſt the unequal Diviſion of the Bands ſhould offend *Abiſhai*, [for whether the *Syrians* were indeed the better Soldiers, and more formidable Enemies; or whether the *Ammonites* were ſuppos'd by *Joab* to be weakned by their Guilt (as a Jew might well ſurmiſe) being the Authors and Occaſion of this War, by having villainouſly treated *David*'s Embaſſadors, and therefore that the weakeſt Men of *Iſrael* would be a Match for *them*, or whatever was the occaſion of *Joab*'s taking all the choſen Men to ſerve under him,] he makes his Agreement beforehand with him, to come and ſuccour him, if he ſhould find himſelf diſtreſs'd, and requires the like of him again. But becauſe the People bear too great a ſhare, either in Rout or Victory, to be over-look'd,

he

he does, as Wiſe and Valiant Captains always us'd to do, addreſs himſelf to the Army likewiſe, in the uſual Words of Exhortation, *Be of good Courage, and let us play the Men. Be of good Courage*, ſaid *Moſes*, to the Men he ſent out to explore the Land of *Canaan*, Numb. 13. 20. *Be ſtrong and of a good Courage*, ſaid the ſame *Moſes*, both to *Joſhua* and the *Iſraelites*, when he was about to leave them, to encounter with their Enemies, *Deut.* 31. 6, 7. *Be ſtrong and very Couragious, be not afraid, neither be thou diſmayed*, ſaid God himſelf to *Joſhua*, entring upon his Command, *Joſh.* 1. 6, 7, 9. *Be ſtrong and of good Courage*, ſaid this *Joſhua* too, to the *Iſraelites*, 10. 25. And ſo ſaid *David* to his Son *Solomon*, 1 Chron. 22. 13. Chap. 28. 20. And ſo ſaid *Ezra* to the Jews, 10. 4. Which does not only ſhew, that no Attempt of any Moment or Importance, of our own Contrivance or Deſign, can be hopefully undertaken by us, without the exerting thus our Strength and Courage to the utmoſt; but that it is alſo neceſſary ſo to do, even in Enterprizes begun by God's eſpecial Order and Command, and where the Undertakers were his peculiar Favourites, as is obſervable in all the above-mentioned Inſtances. There is nothing ſo ſure, as that where the Heart is faint, the Hands are feeble and hang down; the one does ſtrangely influence the other; Men are commonly Strong or Weak, according to their Courage, not their Nerves and Sinews; they *are* almoſt whatever they *deſire* to be; and *Power* dwells near the *Will*, as well as near *Neceſſity*. Some by this Heart and Courage have atchieved

atchieved ſuch great and marvellous Things, as few but they who are alike Inſpired, and heated with their Fire, can eaſily fancy or believe, more than indeed themſelves could at firſt propoſe, or in their ſober, cautious, reaſoning Mood, could hope for. Others, for want of this, have loſt their lucky Opportunities, and blaſted many a fair and hopeful Enterprize, when every thing beſides themſelves, conſpir'd to Crown them with Succeſs and Honour. Many, whoſe Hearts have rob'd their Heads of their Triumphant Wreathes, and loaden both themſelves, and (which is more to be lamented) others, both with Chains and Infamy, that with a little of this generous Warmth, a little ſhaking off their Fear and Sluggiſhneſs, were fitted to be Conquerors and Happy. And therefore there is great Neceſſity, in all Attempts of Weight, of raiſing up the Heart, and calling all the vigorous active Spirits up to our Aſſiſtance: And not of this alone, but of provoking others, with our Exhortations and Incitements, to *be of good Courage* alſo. There is a noble Emulation in the Souls of moſt, which oft lies Dormant for a while, until it be awakened by Example, or Upbraiding, or Encouragement; till either Praiſe or Shame, diſcover what they *can*, as well as what they *ſhould* do. And this is moſt remarkable in War; where many times a quick Oration, or a brave Example of ſome one or few Particulars, has given ſuch Life and Strength to the whole Army, that from a fearful and inglorious Flight, they have returned to Victory and Spoil, and bravely have defac'd and croſt the

Foot

Footſteps of their Shame: And on the other Hand, ſome have been quite intimidated into Rout and great Diſorder, by the Deſpondency of ſome great Officers, and Cowardous Example of their Fellows, whoſe Fear did perfectly infect their Neighbours. So that in all Attempts of Moment, it is not only neceſſary to quicken and animate *our Selves*, and raiſe our Hearts as high as can be, but to give Life and Soul to *Others* alſo, and to take what Care and Pains we can, that *They* as well as *We* may *Be of good Courage.* The other part of the Exhortation, is, *Let us play the Men*; which is but the ſame Thing, expreſſed in other Words. *Be ſtrong and quit your ſelves like Men, and Fight*, ſaid the *Philiſtines* to each other, 1 *Sam.* 4. 9. *Be ſtrong therefore and ſhew thy ſelf a Man*, ſaid *David* dying, to his Son, 1 *King.* 2. 2. And ſo ſaith St. *Paul*, in the Caſe of Spiritual Warfare, 1 *Cor.* 16. 13. *Quit your ſelves like Men, and be ſtrong.* Uſing the very Words by which the LXX. have Tranſlated the Exhortation in the Text, ἀνδρίζεσθε καὶ κραταιοῦσθε. And where this Hiſtory is again repeated, in 1 *Chron.* 19. 18. It is——*Let us behave our Selves valiantly*, inſtead of, *Let us play the Men*; the one importing and ſuppoſing the other. And this the Heathens underſtood of old, when they began their Exhortations to the Fight, with Ἄνδρες ἐστε φίλοι, and *Fite Viri*, &c. Do but remember you are *Men*, and act accordingly; imagining that they who would but think upon themſelves, would never do a thing unworthy

of their Nature, and the noble Name by which they were called. They look'd upon the Name of *Man* as a Preſervative, and powerful Charm againſt both Treachery and Cowardiſe; a perfect Contradiction to whatever is eſteemed Vile and Infamous, and comprehending every Thing that is Great and Brave and Honourable. But leſt the Conſideration of the Excellence and Dignity of Human Nature, ſhould not, of it ſelf, ballance the Love of Life and Fear of Death, the general and prevailing Paſſions of Men's Hearts, there are alſo added, in the ſecond Place, the Motives and Incitements to the ſhewing forth this Courage, ſome Reaſons and Inducements, why they ought to quit themſelves like Men; it was not for themſelves alone they were to Fight, but *For their People, and the Cities of their God.* By *People* we are to underſtand, all that were left behind at home, all the Relations and Dependants that they had, their Fathers, Mothers, Wives and Children, Friends and Servants; and all the Civil and Judicial Laws, the Ties and Bonds that make a People, and diſtinguiſh them each from the other; for all theſe are implied in the Word *People*; and when Men Fight for *their People*, they virtually Fight for all theſe, becauſe that theſe are all in danger to be loſt by being Conquered. And by the *Cities of God* we are to underſtand, not only their particular Cities, but all the Villages and Country, and all their Eſtates and Habitations, all their Subſiſtance and their Livelyhood, becauſe whoever Maſters the *Cities* of a Coun-

a Country, is preſum'd to be Maſter of all beſides; the one does naturally take in all the other; it muſt be ſo in Reaſon, and we ſee it is ſo by Experience. But becauſe theſe *Cities* are alſo *Cities of God*, we may very well imagine their *Religion* alſo is included in thoſe Terms: For whatever Grace and Favour God is ſaid, in many Paſſages of Scripture, to ſhew to *Iſrael*, and *Jeruſalem*, and *Sion*, to love her Buildings and her Towers, and to take Delight in her Palaces, with the like, we may be ſure it is for the ſake of his Laws and Worſhip therein being: *In Jury is God known, and his Name is great in Iſrael; at Salem is his Tabernacle, and his Dwelling in Sion.* And this is the Foundation of his Love. *He ſheweth his Word unto Jacob, his Statutes and Ordinances unto Iſrael: He hath not dealt ſo with any Nation, neither have the Heathen Knowledge of his Laws*, Pſal. 147. 19. Here was the Habitation of his Houſe, and the Place where his Honour dwelt: And 'twas on this Account that it was called the *Holy City*, and the *Holy Place*; and it is in this reſpect (making Allowance for a greater Holineſs and greater Favours) that the Church of Chriſt is called, *The City of the Lord*, Iſa. 60. 14. *Mount Zion and the City of our God*, in *Heb.* 12. 22. And the ſame in *Revelations* is ſaid of Heaven it ſelf, 3. 12. So that by *Cities of God*, we are not to underſtand only the Walls and Houſes, but the Worſhip and Religion of thoſe Places. And then *To be of good Courage and play the Men, for their People, and for the Cities of their God*, is neither

more nor leſs, than to Fight and do Valiantly for their *Lives*, and *Laws*, and *Fortunes*, and *Religion*; the ſame which the Ancients called Fighting, *pro Aris & Focis*. This Place would give me opportunity of ſaying ſomething in defence of *War* in general, and in the Juſtification of each of theſe particular Occaſions; but the Conſideration of theſe Matters at large, would lead me too far, and hold me too long; it may be more convenient, to take the Matter as it is in the Text, for granted, as *Joab* did undoubtedly, concluding the Defence of his Country and Religion, a very juſtifiable Ground of War; eſpecially if we remember withal, that this *Their behaving themſelves valiantly for their People, and for the Cities of their God*, was, notwithſtanding, an offenſive War on *Iſrael*'s ſide, invading *Ammon* for their vile, unmanly Uſage of the King's Embaſſadors; and if ſuch inſolent injurious Dealing with Embaſſadors, be (as it always was accounted by the World in general) a juſt occaſion for a War offenſive, we may conclude ſafely enough, That the Defence of Lives and Laws, and Fortunes and Religion, are each of them ſufficient Warrant for the drawing of the Sword. And though in private Caſes, the Principles of Chriſtianity are very peaceable and tender, and regardful of Men's Welfare in this World as well as the other, and lay greater Reſtraint on Peoples Inclinations to Contention and Diſturbance than any other Laws whatever, and would perhaps, if heedfully attended and obeyed, prevent moſt Wars; yet where Men will

not

not hearken to good Reaſon, nor the Chriſtian Doctrins, where there is no redreſs of Injuries to be expected from the Laws (as in National Affronts and Wrongs there cannot be) where the contending Parties will admit of no Arbitrator betwixt them, whoſe Sentence ſhall be Deciſive, and from whom there ſhall be no Appeal, there certainly the Sword of War becomes neceſſary, there Chriſt hath left the Publick to conſult its Welfare and Defence, and to perſue its Peace and Safety by ſuch Methods, as are Proper, Juſt and Honourable. He hath left no Rule in theſe Extremities for the Publick to govern it ſelf by, but neither hath he barr'd it ſuch Defence as the common Reaſon of Mankind ſuggeſts in all ſuch Caſes. He hath not indeed *commanded* War, but neither hath he ſo *forbidden* it, as that it ſhould not be both Juſt and Lawful, when it is abſolutely neceſſary. And abſolutely neceſſary to be ſure it is, when either Lives or Laws, or Fortunes or Religion, are at Stake, and cannot otherwiſe be well preſerv'd. What End and Purpoſe of Religion can be ſerv'd, by letting fifty, ſixty, or an hundred thouſand People be killed, for the enlarging ſuch a One's Dominion, or for the Enriching ſo many Plunderers with the Booty? What Tendency has ſuch a Slaughter to the promoting of either Piety or Vertue? And therefore to think that Chriſtianity commands ſuch Patience, Sufferance, or ſuch Cowardice as this, is to think it not only a very weak Religion, but a Religion countenancing and encouraging

couraging Oppreſſion, Inſolence and Violence, and Cruelty and Blood; for this would naturally happen, through the Infidelity of ſuch as are not Chriſtians, and the Malice and Perverſneſs of ſuch as are very bad ones. What uſe would ſuch a People as the *Tartars* are, make of ſuch a Doctrin, as the Unlawfulneſs of War among the Chriſtians? One might juſtly ſay, that ſuch a Doctrin would be the occaſion and cauſe of all the Ravages and Barbarous Deveſtations, of all the Rapes and Murthers ſuch a People would commit. And to ſay that Chriſtianity encourages to ſo much Evil, is to give it an abominable Character. And yet they ſay as much, who ſay that War is abſolutely forbidden to Chriſtians; for were it ſo indeed, both Infidels and wicked Chriſtians would commit a thouſand greater Evils than they daily do, and how far Chriſtianity would be chargeable with them, by ſuch a Natural Provocation and Encouragement, as that diſarming Chriſtians were, is not hard to determine. It is but a poor Defence to ſay, I did not kill *Cajus*, nor provoke *Sempronius* to his Murther, but only took away his Sword and Weapons of Defence, and left him to the Fury of his Adverſary, who only watch'd for ſuch an opportunity. The Caſe of private People's ſuffering Injuries without Retaliation, is much another thing than this of publick War; though even in that, the redreſs of Law is by no means abſolutely forbidden; and the permiſſion of redreſs by Law for private Injuries, is not ſo different from permiſſion of redreſs by War, for Publick

lick Wrongs as People commonly imagine; the Reaſons differ not in *Kind* but in *Degree*. And if Martyrdom it ſelf, *i. e.* the ſuffering Death for the Sake of Chriſt and of the Goſpel, be not ſo commanded, but that it *may* and *is* to be avoided, where the Honour of God and of the Chriſtian Name can be ſecur'd without, we may be ſure, the ſuffering Death and other Evils, where neither God's Honour, nor the Truth of the Goſpel, nor any end of Chriſtianity is ſerv'd, is not commanded us, and conſequently that War is not forbidden by the Chriſtian Law. But leaving theſe Diſputes, and taking it for granted, that every one of theſe occaſions of War is Juſt and Lawful; the Text ſuppoſes that they are every one of them good Motives and Encouragements to Men, to behave themſelves Valiantly in the Fight, *Let us be of good Courage, and let us play the Men, for our People, and for the Cittes of our God*, which as I tryed to ſhew, implied our Lives and Laws, our Eſtates and our Religion.

That People's *Lives* are worth contending for, need not be proved, for every ones Own, is almoſt worth a War to *him*; but when the Lives of all his Civil and his Natural Relations too, are equally concern'd, then, not to venture bravely for them, is to prove his Life indeed was hardly worth the living; a Life that well deſerv'd to be caſt away. And what can be ſaid of Men who in ſuch Extremities will tamely yield, but that they act at once the Fool and Madman, and die indeed for fear of Death? There is little hope, that the Preſervation of the Laws and Liberties of a Nation ſhould prevail with thoſe, whom the conſideration of their own and others

Lives

Lives cannot incite to Courage, and incline to behave themſelves like Men ; but however, this has all along been eſteemed, of all brave People, a Conſideration of the laſt Importance, and they have freely ventur'd the one, in behalf of the other, accounting Life it ſelf a Burthen, when they loſt the other. There is ſomething in the Frame and Conſtituion of each Government, ſo fitted and peculiar to the Genius and the Tempers of a People, that it is not to be altered by violent Conſpirators at home, nor by a foreign Enemy, without the greateſt Inconveniences, and the moſt fearful Conſequences poſſible, and the Laws of each particular Nation, conſulting moſt eſpecially the Benefit and Welfare of their own Subjects, it is no wonder if they are tenacious of this kind of Government, and of theſe Laws, and find it worth their while to reſiſt unto Blood in their Defence and Maintenance. It is the properneſs and the fitneſs of theſe Laws to the Country and the Subject, that gives each People the Happineſs they have ; and ſince it is impoſſible for a Nation to be abſolutely Conquered, without breaking the Laws and Conſtitution of its Government, and bringing others in, more beneficial to the Conqueror and his Country, and conſequently prejudicial to the Conquer'd, there is nothing in this World that better deſerves to be defended to the utmoſt of Men's Power, than the continuance of their Laws and Government. And this the rather, becauſe the overturning of the Laws, does alſo overthrow Men's Fortunes and Eſtates, without which Men would live but hardly and uncomfortable ; and that's the leaſt and one of the moſt gently Effects of being

being Conquered, by a ravaging and greedy Enemy: the being reduc'd to Misery and the greatest Evils of Want and Slavery, is an inseparable Companion of being overcome; the hope of Prey and Spoil, is the Life and Soul of an Army, and the fear of it should also prove as strong a Spur to Valour, to defend ones self against it. That Religion (lastly) suffers constantly in War, is very certain; and as certain, that the preservation of it, in its Purity and Truth, is as worthy an employment of men's strength and courage, as any other Cause whatever. *Cum loca capta sunt ab hostibus, omnia desinunt esse sacra*, was a Maxim of Old. When once a Place is taken by the Enemy, there is no farther difference made betwixt things sacred and profane. *Wars and Victories* (saith *Tertullian*, Apol. c. 25.) *are made up of Cities taken and overthrown, which cannot be without offending the Gods; the Military fury at the same time indifferently assaulting the City-Walls and Temples; Slaughters involving Priests and Citizens without distinction; and the Souldier, greedy of his prey, no more regards things sacred than profane: So many Conquests, so many Sacrileges, so many Triumphs over Nations, so many Triumphs too over the Gods:* And this was look'd upon so certain, that the *Greeks* esteemed it as a Law and Rule, That whoever conquered the Country, conquered the Religion of it also; and they did accordingly surrender both together: And upon this account it was, that all the Ancient Generals in their Speeches to their Armies, constantly re-minded them of their *Religion, Gods* and *Altars* left at home, as well as Wives and Children, which were sure to be the Prey and Plunder of their Conquerors; and thought at the same time, That if the Love and Fear, and the Regard they had to *them*, would not excite their utmost Courage,

nothing elſe could do it. Whether it be lawfull to carry War into another Country for the vindication of God's honour, which we think is injur'd and affronted by the barbarous or ridiculous Worſhip of that Country, and for the propagation of the true Religion, is what may bear ſome ſhort diſpute perhaps; but the concluſion will in all likelihood be, That it is not lawfull, ſince God is his own beſt Avenger, and can vindicate his Honour, and promote his Truth, in times, and ways, and methods, as he ſees convenient, without the help of Man, which he, in ſuch caſes, requires not. But whether it be lawfull to carry War into another Country, for the defence and preſervation of the true Religion, which is otherwiſe in danger and great likelihood of being ruin'd and deſtroy'd at home, will bear no manner of diſpute; becauſe if it be lawfull to be defended at home, (as all Men muſt allow,) it will be alſo juſt to be defended abroad; for the carrying the War into another Country, is only to avoid thoſe Evils we muſt otherwiſe neceſſarily endure, if we ſhould ſuffer our Enemies to bring the War home to Us: And this makes no alteration of the juſtice of the War at all; for the Cauſe of that is ſtill the ſame, whether we fight abroad, or defend our ſelves at home; and Men chuſe the one or the other, according to their Strength, and the Situation of their Country, and for a great many other natural or accidental reaſons. But whether it be lawfull to carry War into another's Country, even an invaſive War, in the defence not only of the true Religion, but of the Profeſſors of that true Religion, though another's Subjects, has born diſpute a great while. The Example of *Conſtantine* the Great's invading of *Licinius* for the Chriſtian's ſake, the Subjects of *Licinius*, might (with the Approbation

of

of the Christians at that time) serve in some measure, one would think, to determine this matter in the behalf of the Lawfulness of so doing. *Constantine* and *Licinius* had shared the Empire betwixt them, and were consequently independent, each of them, upon his fellow; Each was *Augustus*, and each of them had made his Son *Cæsar*; and the Subjects of these Princes owed no manner of Obedience, but to each their Master. The Emperors had each of them decreed at *Milan*, That the Christian Religion should be tolerated through the Empire: But *Licinius* afterwards, suffering himself to be persuaded otherwise, betook himself, by all the arts and methods he was master of, to break this Edict; and fearing the Zeal and Power of *Constantine*, was forc'd to practise secretly and cunningly, at first, the overthrow of Christianity; not appearing in the thing himself, but acting by his Presidents and Governors, who made their Court to him by such compliance with his cruel purposes, well knowing they could recommend themselves no way so effectually as by fulfilling his *Desires*, without expecting his *Commands*: But, in a little time, this modesty or fear was overcome, (such zealous superstition is impatient of restraint,) and he began to open his designs with falling first upon the *Bishops*, (all Persecutions ever did the same, the very Heathens knew, as well as did the Christians, that the Church of Christ could never be undone without *their* ruine, and therefore took the readiest way by falling upon *them* at first;) next he dismiss'd the Christians from all Employments at *Court*, cashier'd them from the *Army*, and turn'd them out of *every* Office; then seiz'd on their *Estates*, and fell at last upon the *Clergy*, killing some Bishops for praying for *Constantine*. Thus he continued persecuting for some good time, design-

Euseb. *Eccl. Hist. lib. X. cap.* 5.

ing nothing less than the utter subversion of Christianity, which *Eusebius* (who liv'd at the same time) says, He had undoubtedly effected, had not God, the Protector of his People, prevented it, by raising up his Servant *Constantine*, and leading him as it were by the hand to their Delivery; who, after having exercis'd more patience, than was necessary, with this brutal Prince, and all to no purpose, made ready at last to succour these distressed Sufferers, concluding it a holy and religious thing, to remove One Man, and save thereby a multitude of People. In truth, *Eusebius* tells this Story in such manner, that One might reasonably think, the Christians of *Licinius*'s Empire, sent to *Constantine* for some relief; and there are some Phrases, that would incline one to guess so: But there is no occasion of going any farther than we are sure; and that is, That *Constantine* did certainly make the Sufferings of the Christians one of his pretexts of War at this time; and that the Expedition was so well liked, that many *Clergymen attended him as Chaplains; and he thought, if ever he had need of Prayers, it was now, and took them accordingly with him very gladly: And, lastly, That the whole Church, as well the *Western* as the *Eastern* One, rejoyced exceedingly at the deliverance God was pleased to work by him, and expressed it in all the demonstrations possible of Love, and Gratitude, and Honour; and with one accord submitted to him, as the great and glorious Instrument of God's mercy and goodness towards them, and fill'd the world with his commendations: And of this mutual satisfaction in each other, the great and many endearing kindnesses and complements that past between the Emperor and the Council of *Nice*, are so many ample testimonies, though they were most of them *Licinius*'s Subjects,

Eccl. Hist. cap. 8. 9. & de Vit. Const. lib. 2. cap. 2. &c.

Valesius calls them Bishops.

Subjects, and the Council was call'd but a year after his defeat, 325. This Approbation of the Ancient Christians of this Act of *Constantine*, might serve, I say, to shew that they esteemed it not only just and lawfull, but honourable and religious, to carry War into another's Country for the defence of the true Religion, and the preservation of the Lives and Liberties of its Professors, which had been otherwise in danger of being quite lost: For the Victor neither made pretence of propagating the true Religion, nor of forcing People to forsake the false one, by the Sword, but only of securing and defending them who were before Christians. And the whole Conduct of our Queen *Elizabeth* (one of the best and happiest Princes that we ever had, and one who lov'd, and best consulted both the honour and the welfare of our Nation,) her whole Conduct, I say, with respect to all the Protestants abroad, approv'd of and rewarded, both by Parliaments and Convocations, might make this Case a little more defensible, than it is commonly held to be, by a great many People. These Princes (and a great many others) did not only think themselves oblig'd *to be of good courage, and behave themselves valiantly, for their own People and the Cities of their God* at home; but made the *Cities of God* extend to all places where the same God was worshipped in the like Purity, Simplicity and Truth. They went indeed farther than *Joab* here did, because he had no occasion to go farther; but his Principles would have carried him, to the defence of *the Cities of God*, if they had been either in *Ammon*'s or in *Syria*'s Territories; and we need not question, but he would have made the rescue and deliverance of their persecuted Brethren, a quickning motive and encouragement to the behaving themselves valiantly, and quitting themselves

ſelves like Men. The laſt thing we have to conſider in *Joab*'s conduct, is, his Reſignation and Submiſſion of the Iſſue and Event to God's good pleaſure and diſpoſal, and *the Lord do that which ſeemeth him good.* He had made what preparations he could, or thought convenient to his purpoſe; he had gathered a great Army, and ſelected all or moſt of the choſen Men, to oppoſe to the *Syrians*, and committed the reſt to *Abiſhai*'s management, to order, as he ſaw neceſſity, againſt the *Ammonites*; and had agreed to do what was fit in caſe of each others exigence, and he had made his final Speech to all of them, and done, in a word, all that a wiſe and valiant General had to do, and then commits the Event to God. It is in vain to think of doing any thing well without God; but it is as vain to think that God will do any thing without us, that lies in our power to do. God is, in all our wants, our help and ſuccour, but not unleſs we will co-operate with him, and joyn our forces to thoſe which he affords us: He is indeed the beſt Allie that can be, but he will never fight our battles by himſelf, whilſt we ſtand idle by, and unconcern'd: He is indeed the Author and Beſtower of every good and perfect Gift; but he beſtows them all upon our induſtry and vigilance; he makes his bleſſings ſtill the recompences of our care and labour; he gives ſucceſs, and wealth, and honour, and wiſdom; but he gives them to us, by our ſelves, and gives them to our diligence and induſtry, to labour and much ſtudy; he gives us Virtues, but it is by pains and habits; he gives us many Graces, but it is by frequent exerciſes and good uſes of them; it is in vain to ask him any thing we can beſtow upon our ſelves, for that's the way he has already taken to beſtow it on us; it is but mocking God to beg of him, what we think

think not worth our while or labour to obtain: *By vigilance, activity and looking wisely after things, they all go well; but when you give your self to sloth, and laziness, and cowardice, you shall in vain implore the assistance of the Gods, for they are angry and incens'd with such,* said a Heathen of old of his fictitious Deities; and we may say as much of ours, the true and only everlasting God: For although we are commanded to pray to God for our daily bread, yet we must work for it, if we will have it; and St. *Paul* concludes we shall make our selves unworthy of it, if we will not. We must indeed cast all our care on God, and trust to his good Providence, and be over-anxious for nothing at all; but we must not so trust him, as to tempt him, by neglecting the means which he hath put within our power; we must do what we can for our selves in every case, and pray to God to bless and prosper our endeavours, to make those means effectual to the attaining of their end, and to supply, by his abundant goodness, what is wanting: And when we have done all we can, all that is fit for us to do, we must resign up all to God, and try to be contented with the issue he shall give to our attempts, let it be what it will; and say with *Joab, The Lord do that which seemeth him good.* By this we acknowledge both his Being and his Providence; By this we own him for the Supreme Governor and Arbiter of all affairs: That he both over-looks and over-rules them all; That we put no trust or confidence in our strength or skill alone, without his blessing; That all our cunning and abilities are but his instruments, and the means by which he brings to pass his glorious Purposes; That the preparations we make, are neither made in ostentation of our Strength and Excellence, nor in doubt or distrust of his Almighty Power, Sallust.

nor

nor in defiance of it, to be sure; but that we do, therein, as reasonable Creatures ought to do, make such provision, as that Reason says we should, and such as is proportion'd out to our Abilities and our Necessities; but know withall, that they will signifie nothing without his pleasure and permission; that all our expectations and desires are, That these our reasonable and natural means may attain the end for which they are provided; but still with this supposal, That it is agreeable to him; still it must be, *As it seemeth good to him.* But this is not all; We do not only by this Resignation and Submission own him for the Master and Disposer of all Events, but we prepare our selves thereby against them; let the Issue be what it will, we are thereby fitted for it: If it be prosperous, and as we wish it, we know it is nevertheless an effect of God's kindness towards us, although we were our selves the Instruments of working it; and we have then this satisfaction, That God co-operates with our designs, and blesses our endeavours; they who have perfect confidence in God's goodness, and perfectly resign'd themselves to his disposal, have every blessing doubled that befalls them; they have all the happiness that the blessing of it self can naturally afford, to be sure; but then the thoughts of having it from God, of considering it as an effect of his peculiar favour and benignity, That it is the disposal of unerring Wisdom: these thoughts advance the blessing to a mighty height, and make it dear and valuable indeed: If it be cross, and other than we wish'd and hop'd for, yet this Resignation to the Will of God, makes it go down a great deal better; it puts us upon thinking it was neither necessary nor convenient for us, since it was denied by him, who gives to those who trust entirely to him;

not

not only more, but better things than they can ask or think themſelves; or elſe it drives us to conſider with our ſelves what we have done that call'd for and deſerv'd ſuch puniſhment, and conſequently gains the end of every one of God's inflictions, namely, ſelf-examination and amendment; it never drives us from, but towards God; and makes us ſee his Mercy in his Juſtice, his Goodneſs in our Puniſhments. But (abſtracting the Conſideration of our Sins, being the Cauſe of our Miſcarriages, as they are not always ſo,) when we know we have done all that we ſhould and could do; and after that, have given up the Event to God, let it be what it will, we have this ſatisfaction, That neither our own hearts, nor other people, can reproach us juſtly, with neglect or cowardice. When we have done our utmoſt, and perform'd what lay in *us*, the diſappointment leaves no ſting or torment in the Mind; 'tis not vexatious to reflect on our Miſcarriages, that happened through no fault of ours, but were inviſible, and not to be prevented; the trouble is, where we look back, and ſee our Folly, or our Wickedneſs, the cauſes of our Sufferings; That Re-collection is uneaſie, and intolerable, and fills the Soul with pain, and with confuſion: But when we have diſcharg'd our duties, *been of good courage, and behav'd our ſelves as Men*; then we can ſay before, with chearfulneſs, *The Lord do that which ſeemeth him good*; and bear it handſomely *after*, be it what it will. We may be then Unfortunate, but ſtill we ſhall be Innocent; and neither be accuſed nor condemned by our own ſelves or others: We acted prudently and well, but were

not Masters of the Event; that was in God's hands, and *he hath done that which seemed him good.*

The Application I intend to make of all these Matters to our selves, will be both short and plain. We are, we know, involv'd in War alike with all the World; and though the Occasion of it is not the same with that of *David's*, yet it is full as great and necessary: The *Hanun* that we have to deal withall, does not descend to treat *Embassadours* villainously, but their *Masters*; deals with them all as Vassals, or as Children; does not cut off their Garments to the middle, but divests them of the whole, with mighty scorn and insolence; and cuts not off their Beards, but pares them to the quick; is not at War with all his Neighbours only, but with Faith and Honour, Truth and Justice, and Religion; who knows no distinction betwixt right or wrong, but makes his pleasure and convenience the Standard of his private and his publick Actions: That has enraged the whole World against him, and, like a ravenous Wolf, call'd all the Neighbourhood out to hunt their common Enemy: That notwithstanding all his open force and strength, and all his secret charms, hath kept no active Allie or Confederate with him, but the publick and professed Enemy of Christianity; and that too, by such arts and methods, as both good *Christians* and good *Turks* abominate: One, that, besides these Publick Evils, hath, by the Vices and Impurities of his Private Life, sinn'd himself into a dreadfull fear and superstition; and has been labouring, for some years, to appease and placate God, by humane Sacrifices, by Cruelty and great Barbarity,

rity, by the deſtruction of his own Subjects, and by exhorting and aſſiſting other Princes to do the like. One, in a word, that has almoſt all the evil qualities of all the ancient and renowned Sons of Violence, without the ſhadow of their Virtues, or pretence to any of their Merits: This is the Enemy I would exhort to be of good courage againſt; and ſay with *Joab*, *Let us play the Men.* For though theſe words were ſpoken to an Army, ready to engage in fight, yet they are full as fit and proper for a peaceſull Auditory; for *we*, as well as Souldiers, are concern'd in all the Events of War: *We* are the Body, of which *they* are the Hands to defend us; and if *we* do not quit our ſelves like Men, 'twill be to little purpoſe what *they* do: If *we* by our Deſpondency or Fear, by our Diviſions and undue Heats, by our Remiſsneſs or Neglect of publick Concerns, by our Rapaciouſneſs, or Parſimony, where there is no need, or any other methods, ſtarve or diſcourage *them abroad*, we ſhall in vain think to be ſafe our ſelves *at home*; for whatever be the Event, *We* ſhall be ſure to feel the worſt effects of it; Here *are the People and the Cities of our God*; Here are the Lives we have to loſe our ſelves, and thoſe we value equally with our own; Here are the Laws and Government ſo famous over all the World, for *Liberty* without *Licentiouſneſs*, for *Monarchy* without *Tyranny*, and for *Subjection* without *Slavery*; Here are the Fortunes and Eſtates the beſt ſecur'd that can be, not ſubject to the Aſſeſsment or Taxation of an Arbitrary, Lawleſs Prince alone, whoſe Vanity or Folly, bad Deſigns or Wantonneſs, might drain the labouring and induſtrious Subjects; nor

yet ſo much the Private Maſters own, as that he ſhould deny the uſe of what the Publick finds is neceſſary to diſcharge its duty: Here, laſtly, are *the Cities of our God*, the beſt Religion in the World, founded and built upon the Laws of God, and eſtabliſhed by thoſe of the Land: And if all theſe Conſiderations are not ſtrong enough to perſuade us *to be of good courage and play the Men*, in their behalf, there is nothing left to do it, we ſhall deſerve to loſe them all. The very apprehenſion of the loſs of any *one* of theſe, though ſometimes in imagination only, and oftentimes at great diſtance, has frequently alarm'd us to great care and watchfulneſs, and rais'd our hearts and reſolutions; and if *all* of them together, in moſt apparent hazard, by a ſtrong and ſubtile Enemy, will not encourage us, nay force us to a brave defence, and quitting of our ſelves *like Men*, we ſhall be miſerable to extremity; but ſhall be miſerable without excuſe or pity. When Men's misfortunes come apparently from God's hand, from ſome unlucky Accidents, that neither all their Wiſdom could foreſee, nor all their Power and Care prevent; then, as I ſaid, they become the Objects of Compaſſion: But when their Folly or their Careleſneſs, their Cowardice or Falſehood, are the occaſions of their Sufferings, the World a-round muſt laugh at and deſpiſe them, and their own hearts reproach them and condemn them: If after we have gone thus far, and made ſuch fair and towardly advances to a through deliverance of our ſelves from many *certain*, and more *threatned* Evils; and of the reſt of *Europe*, from the Chains provided for them, we ſhould not now go on, behave our ſelves like Men,

Men, and ſecond with our Hearts, and Hands, and all the aſſiſtance that we can, the great and generous Purpoſes of our *King* abroad, if we ſhould either by Diſſenſions, or ill-tim'd Frugality, weaken his Hands and Heart, or thoſe of his Allies, we ſhould deſervedly become the hiſſing and the ſcorn of all the Earth; Our Chains would then become our Necks, and Slavery ſit graceſully upon us, becauſe we took ſuch pains for, and becauſe we did ſo well deſerve it: And where ſhould we look for pity and compaſſion then, when our own Hearts would load us with reproach, and infamy, and great confuſion? But far be ſuch ſuſpicion from Us; far be the Omen of theſe Miſeries; we have a much more lightſome comfortable proſpect of affairs; the Cauſe is juſt and honourable, ſo is the End, and ſo are the Means; it is not *Joab* now, but *David*, that exhorts *to be of good courage, to play the Men*; not thoughtleſs Fools, or trifling Children, but *the Men, for our People, and for the Cities of our God.* And let us therefore hearken to him; let us both animate our ſelves and others, with the conſideration, That all we have that is near and dear to Us, is at ſtake, and that we owe our beſt endeavours to them; and when we have done all that lies within our power, let us with *Joab* ſay, *The Lord do that which ſeemeth him good*; for then it will be time, and not before: Then let the Event be what it will, we ſhall be ſatisfied; then we can anſwer it to our ſelves and all poſterity, although we are in Chains and Bondage; We did what we could and ſhould; we took the Courſes that we judg'd moſt reaſonable and fit; we were not wanting to our ſelves; but God is above us all, and knows

knows what we deſerve, and what is moſt convenient for us; he is the Arbiter and wiſe Diſpoſer of our Perſons and Affairs; he is the Maſter of Events, and gives us out the Lotts that beſt befit our Circumſtances; and we muſt be contented with them, be they what they will; and ſay with *Joab* here, and good Old *Eli* in another place, 1 *Sam.* 3. 18. *It is the Lord, let him do what ſeemeth him good.*

F I N I S.

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